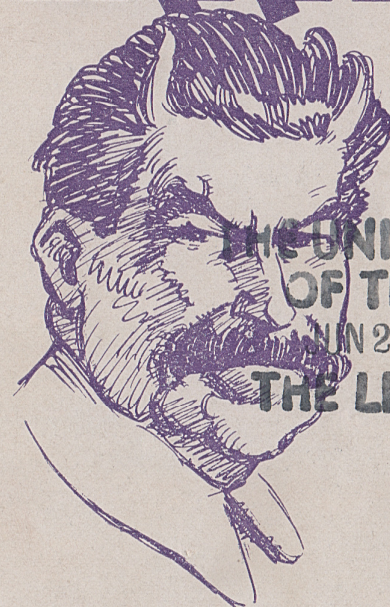


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**By
A Former Russian Commissar**



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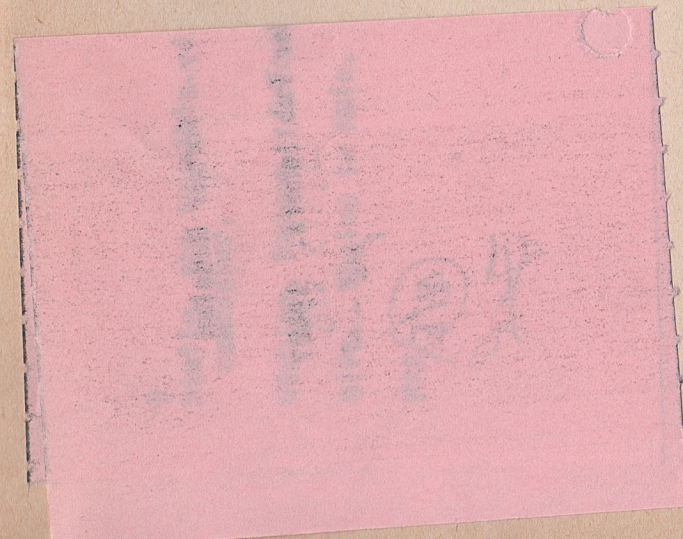
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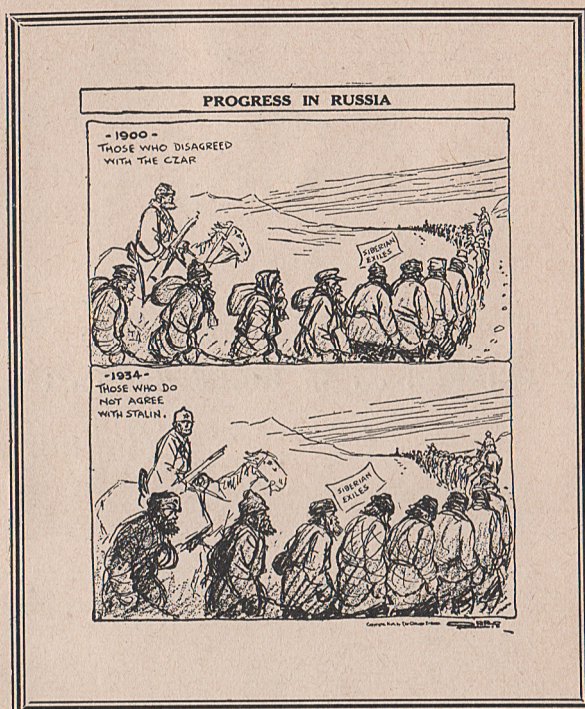
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"The shield . . . is made red . . ."

Nahum 2:3





Introduction

JOSEPH STALIN—his real name, Joseph Vissarionovitch Djugashvili, is a native of the Caucasus.

Stretching itself from the Caspian and Black Seas like a bridge between the vast South Russian Steppes and the realms of the former Babylonian, Assyrian and Persian Empires, the wild, mountain-torn Caucasus is a land of charm and mystery.

Fortunate is he who has had an opportunity to see the snow capped peaks of Mt. Kazbek and Mt. Elbrus; or to the south, where the summit of Mt. Ararat's brilliant glow can be seen long before the sun emerges over the ragged ridges of lesser peaks and mountain ledges, which crowd each other in this part of the globe. Here the beauty of Caucasus and Trans-Caucasus combine with the charm of the Caucasian Black Sea to reflect a grandeur which even surpasses that of Switzerland and the French-Italian Rivas.

As overwhelming as the beauty of the Caucasus, is also its mystery. Scattered through the region, often hidden away on mountain slopes or in seemingly inaccessible gorges, large communities of people are living. Only a few of these tribes are related, while the origin of some of them is unknown to this very day.

One of these Caucasian peoples, the Georgians, occupy part of the dividing line which separates the northern Caucasus from the southern mountain ranges and Trans-Caucasia. Although surrounded on all sides by Mohammedan peoples, the Georgians have been able to survive as Byzantine, Greek-Orthodox Christians.

Not until the Georgian kings, confronted with imminent defeat by their Mohammedan foes, called up-

on Russia for protection, were the people of Georgia subject to much influence from the western world. But, by giving up her political independence to the Czars of Russia, Georgia gradually surrendered also a great many of her medieval traditions.

As if to avenge the loss of her independence and seclusion from the outside world, it is this century old country which has given to Russia its present ruthless dictator, Joseph Stalin. Born in 1879, in the provincial town of Gori about fifty miles from the Georgian capital, Tiflis, Stalin grew up as wild as any child of the fierce mountain tribes of the country.

Stalin's father, Vissarion Djughashvili, was the only cobbler in Gori. In his youth, the father shared the brigand life of the Ossetes, who live north of Georgia. He abducted his wife from the Ossetes, then left the mountains, to settle down in town and resume the trade of his ancestors.

It thus came about that Stalin is half Ossete and half Georgian. Little is known about the Indo-Germanic race and origin of the Ossetes. They are notorious for their wildness, and Zozo Djughashvili (by this name Stalin was known as a youngster) must, therefore, be looked upon as a boy in whose veins the blood of the wild Ossetes is mixed with that of the Makalak, the Georgian tradespeople.

Zozo Djughashvili grew up as wild as the animals of his native country. He roamed through town and countryside, taking in all the adventures an unrestrained life had to offer. He saw the pomp of Russian princes who had built their luxurious palaces at Borzhomi, the exclusive Spa of the Caucasus. He was also aware that Georgian nobles liked to look with contempt upon Russian officials and officers.

It is quite possible, therefore, that a thirst for power and a contempt for those in an official position, began to accumulate behind the low forehead of Stalin while he still roamed here and there as the barefooted Zozo. Contempt, not only for the Russians who had

been sent by the Czar; but also for the nobles of his own people, for it was these who used to come to the Makalaks, the class of Zozo's father, when they needed money. Besides being a tradesman, a Makalak was also a money lender in Georgia, and money lenders usually look with contempt upon those who seek their aid.

Zozo Djughashvili never took a liking for his father's trade, however. He steadfastly refused to become a cobbler, or to take up an occupation, which might tie him down to a regulated life. Furthermore, the city of Tiflis to which Stalin's father moved when his trade in Gori began to show signs of decline, also did its part to make a Joseph Stalin out of Zozo Djughashvili.

Today Stalin is the ruler of 189 different nationalities, a total of more than 170 million people, living within the boundaries of the Soviet Union. His rise to power; his capability to maintain his prestige; his genuinely Asiatic way of doing away with his enemies; and, last but not least, the fact that he, being neither Jew nor Russian, is able to surround himself with a staff of preponderantly Jewish collaborators who blindly obey his orders, is a riddle to a politically confused world.

But the wondering peoples of the world can blame no one but themselves for not understanding how a man like Stalin can rise to power; how he can go on exterminating his innocent chattels by the millions and even his collaborators by the thousands. By refusing to accept the truth that Stalin's regime rests completely upon the power of International Jewry, the world deliberately discards the only logical and true explanation for the phenomenal career of this human monster who now resides behind the walls of the Kremlin.

The fact that Stalin has, and still is killing many a Jew in no way minimizes the role which International Jewry plays in Soviet Russia. The latter will never discriminate between Jew and Gentile, when it comes to furthering its plans.

A Jew disobedient to the mandates of the occult center, or one who dares to become arrogant, is as scrupulously done away with as a Gentile. International Jewry will tolerate antagonism within the ranks of its subordinates only as long as this discord does not interfere with the revolutionary strategy in general.

These factional strifes and wars within the ranks of the Communist leaders are, however, a great help in diverting attention from matters that really count. All the blood purges which we have read about in the press during the last year and a half are, therefore, nothing but bitter struggles for higher offices which is being waged by members of Jewish factions in the employ of their International bosses.

To anyone who, like I, has escaped from Soviet Russia and has seen Bolshevism in its stark nudity, it is hard to understand how people in other countries, and especially the so-called intellectuals, can see any signs of "progress" in Russia. We fail to grasp how presidents and cabinets of foreign governments can officially recognize Stalin and his band of subordinates, most of whom are ex-criminals; yes, not only recognize them as equals at banquets or state functions, but even entrust to them the most important institution the international powers ever have organized—the League of Nations.

We find herein a substantiation of the fact that an occult group of Internationalists are feverishly working toward the enslavement of the entire world, including the United States of America.

To achieve this end these human devils have not hesitated to enthrone a most brutal and cruel Asiatic half-breed in Soviet Russia. By so doing they have laid their hands firmly on one of the world's richest countries, the enormous man power of which they hope to use in subduing the rest of the earth.

Some people have not yet been able to grasp that such an international group functions, or that such sinister plans for gaining world dominion actually ex-

ist. Although it will be impossible to convert such, who refuse to make a careful study of history, I shall be satisfied if I succeed in causing at least a few to pay a little more attention to what is going on about them.

I think that it will help these few to form a more integrated conclusion if I give them a picture of Stalin as he really is. Only by a realization of what type of men the despoilers of Russia are, who have enslaved millions of people and exterminated those who refuse to be enslaved — only then can we appreciate the imperative necessity of opposing every effort of Sovietism and kindred isms which appear in the name of "social reform".

Zozo - The Kinto

STROLLING through the streets of Tiflis during the first week of 1915, I did not know that I was passing over pavement which had already been soaked with the blood of innocent victims of Soviet Russia's present ruler — Stalin, The Terrible.

I had previously read and heard about bandit raids of Caucasian mountain tribes. The long, silvered daggers which decorated the loins of nearly all natives, reminded me that I had come to a country of medieval traditions. I also knew that the Russian revolution of 1905 had left its bloody scars on several Georgian towns; especially Tiflis, the capital of Georgia, which not so long ago was renamed Tbilisi.

What I did not know, though, was that the hooligans which I was seeing in the streets, markets and alleys, were the class of scum which had produced Stalin. I did not know that in every Kinto, who was a parasitic criminal of Tiflis, I was seeing a replica of Zozo Djugashvili. At that very time, this son of the

Georgian Makalak was idling away his time as an exiled criminal in the village of Kureika in Siberia.

Kinto is the name Georgians have given to a class of men who can not very well be defined by English words in general use. Bandit, pick-pocket, loafer, thief, scoundrel, robber, murderer — all these are much too specific. The Georgians had to find a name for a villain deserving all the above definitions. And by calling a criminal a Kinto, the Georgian understands that he is efficient in all the above crimes, and many more. A Kinto will do anything imaginable. Nothing is too cruel or too vile for him. He must satisfy his bestial lusts and greed.

It would be wrong to confuse the Kinto with an ordinary Caucasian bandit or robber. He is a city product; a gutter creature, who can not be compared with the cruel mountaineer of the Caucasus. Regardless of his savagery, the latter adhered to a definite primitive code of honor, honesty and justice. But this is not the case with a Kinto. His traits are so utterly base that people can not fit him into any known class of criminals and thus this special name or classification came into existence.

Zozo Djughashvili, when brought to Tiflis by his father, took to the life of a Kinto like a duck takes to water. The boy, having loafed his time away in the provincial town of Gory, refused to learn any respectable trade or occupation. The street, cellar-taverns, and vice dens of the city, engulfed him from the first day he contacted them.

With astounding aptness he went through the apprenticeship of the Kinto profession. In less than three years he had become a master criminal, well prepared for a career of bloodshed and crime.

Yet Zozo's father had planned a different career for his son. Djughashvili was a tradesman, a Makalak, and he was proud of it. Having lived as a bandit in his earlier years, he knew that the life of a Caucasian brigand is not a sweet one. He, therefore, decided that his son should become a priest.

The Georgian Theological Seminary of Tiflis, Zozo's father thought, would be able to make something out of his son. Georgia needed priests and learned people, and old Vissarion Djughashvili believed that an education would have but a beneficial influence on his wayward boy.

A number of difficulties obstructed these plans. Zozo's father, formerly an independent tradesman, had now become poor. He was compelled to earn his livelihood making shoes.

The Theological Seminary of Tiflis not only offered free tuition, but even fed its students at government expense. One had to "have connections" to be admitted. The reputation of the future priests had to be somewhat better than that of Zozo, the juvenile king of the young Kintos. Yet the boy's father succeeded in mustering the necessary support from the ranks of Georgian nobility and well-to-do people, and in 1893 landed his son behind the walls of the institution.

It was here that Zozo, the future priest, for the first time became acquainted with the doctrines of the Jew, Karl Marx. But beyond that, the books which the curriculum of the Seminary prescribed and offered in its library, did not interest him. As soon as he had mastered a little of the Russian language, which he had to learn upon entering, he became aware that revolutionary pamphlets were being secretly distributed, and these he devoured with his whole heart and mind.

Marx and his doctrines were a mystery to the young students of the Seminary, and especially to Zozo Djughashvili, who never had shown much capability for learning. He understood, however, that Marxism advocated disregard for every established order and authority. In his earlier life he had amply experienced what it meant to be hindered by law in the pursuit of criminal instincts, and anything that pointed the way toward the abolishment of government in general, and the police in particular, came as good tidings for the sullen Zozo.

All the knowledge Stalin has ever acquired in his life, he got in the four years spent in the Tiflis Theological Seminary. When he later joined the ranks of the Russian revolutionaries, the knowledge which he had imbibed from the various ill-written pamphlets smuggled into the school, became his sale stock in trade.

There was very little to be learned in the school about history or social science. But since these did not interest Zozo at all, this presented no difficulty. While still a young boy he saw that there existed a group of people who were preaching for a future class war. He was subtle enough to realize that such a struggle would offer exceptional opportunities for living out the kind of a criminal life which suited him best.

He realized also that leaders were needed for this class war, and he felt himself capable of becoming such a leader. His life as a Kinto had shown him that he was capable of leading a mob. He was also convinced that he could also become the leader of a revolutionary band.

Zozo Djughashvili started on his road to power by organizing his first group of revolutionaries within that school. Secretly, some of the future monks and priests assembled in one of the rooms and studied the doctrines of Marx and other radical writers.

As a result, Zozo was permitted to attend the secret meetings of revolutionaries which took place in the house of a Tiflis Socialist, a railroad worker. He thus rose to a position of leadership among the young Socialists he had organized in the Seminary.

Such activities could not remain secret, however. In 1897, four years after Zozo had been admitted into the school, authorities found that they were harboring a clique of young men who were planning along destructive lines, agitating against religion itself. It was also discovered that Zozo Djughashvili was the one most responsible for subversive doctrines among his schoolmates. The director of the school did not think the

matter important enough to call in the police, but promptly expelled Zozo.

It is very significant, now, that the expulsion of Zozo Djughashvili from the Tiflis Theological Seminary caused this young man of 18 years to prominently display the trait which continues to dominate him to this very day After he was thrown out of the school, he promptly sat down and wrote a letter to the principal, and betrayed every one of his schoolmates whom he had been able to talk into participating in the secret reading and discussion of revolutionary literature. As a result they were all likewise expelled.

Unfortunately—as far as Russia and the rest of the world is concerned—Zozo, the Kinto, betrayed students who were entirely separated from the mountain tribes of the Caucasus. The young men belonged to the city, and the native Caucasians were not concerned about them. Had it been their kin, this treachery on the part of Zozo would have been the last deed he ever committed, for among the Caucasians betrayal is paid for with one's life.

The incident itself is significant. Zozo Djughashvili became Stalin, The Terrible—and ruler of Soviet Russia.

Anyone, in those days, who knew anything about the treachery of Zozo, could have had no doubt that his criminal inclinations would eventually lead him to disloyalty whenever he could profit thereby. Yet apostate leaders of International Jewry, found it advisable to elevate him to his present rank and make him the nominal executor of their plans.

It is not easy to explain this fact. Some people acquainted with the much-discussed "Protocols of the Learned Elders of Zion" are reluctant to recognize their authenticity. Yet, whatever they may be, history is demonstrating to us that they are very accurate prophecy. Published forty years ago for the first time, we find a passage in Protocol No. 8, which fits Stalin in every detail:

"For a time, until there will no longer be any risk

in entrusting responsible posts in our States we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear—this in order to make them defend our interest to their last gasp.”

When starting out on his career as a professional revolutionist, Zozo Djughashvili was an outstanding Kinto, the incarnation of all imaginable criminal vices. He gave his heart and soul over to Socialism, for he sensed that this was a doctrine which fitted best to cover up his real aims; a doctrine which he did not have to understand, but served his purposes well.

Zozo was still a very young man when he was expelled from the Theological Seminary. The fact that he had been in school for four years made him a “learned” man in the eyes of the simple railroad workers of Tiflis. Immediately he took up the life of a vagrant, but whatever he did from then on, he did in the name of Socialism. Even his treachery he explained as an act designed to give the Socialist Party some additional “educated” workers. And he got away with it.

The whole revolutionary movement of the Caucasus was in its infancy. But from the literature which was being smuggled in, Zozo and the railroad workers learned that the provocation of unrest and strikes was one of the first necessities in promoting a revolution.

They organized the Caucasian Socialist Party. Zozo Djughashvili became an active member of the group. Now we will leave the young Georgian Kinto and pass on in our studies, to his later life. As a revolutionary worker he became known to the Party as Koba Djughashvili.

Comrade Koba - The Bandit

A CLOSER analysis of Stalin's career from the day he was kicked out of the Theological Seminary up to his last banishment to Siberia, discloses that he quickly developed into a most proficient and murderous bandit, who occasionally took some time off for political revolutionary work.

Hundreds of pages could be filled with accounts of bloody crimes which the young “Comrade” Koba, as he was then called by his party associates, committed in the name of Socialism. But these deeds were generally very much alike, and I must, therefore, confine myself to a discussion of a few that reveal the character of Stalin in its outstanding colors.

Some, upon reading reports of the criminal past of Stalin and his henchmen for the first time, will be tempted to wonder if I am sure of my ground. They will probably be astonished that such criminals, as soon as they became acquainted with the teachings of Marx, would associate themselves with the political Socialist movement of which they understood so little, and for which they never cared at all. It may further seem incredible, that the Internationalists, the instigators of political revolutions, would employ such fiends for the development and enactment of their schemes.

The last fact is already considered by the brief excerpt which I cited from the “Protocols of the Elders of Zion”. People possessing the qualities and virtues which could make them popular with the more intelligent masses, have never had a chance in the chauldron where revolutions are in the making.

Yet that is not all. As we shall see a little later, criminals are also efficient in procuring finances as

long as they manage to keep out of jails. And the Internationalists, though never hesitant in generously financing revolutions, are always well content to let the revolutionists contribute to their own upkeep.

Furthermore, the criminals of higher intelligence are always eager to penetrate into the ranks of political parties for their own safety and protection. Socialism, which was practised on a larger scale for the first time during the French Revolution of the eighteenth century, had become more or less respectable.

Following the French Revolution, the Jews, like a sudden flood, surged into the social and political life of Europe. Evidently they believed that the time had come when they could begin with the establishment of a world rule, which so many of them are today convinced is their prerogative.

Proclaiming that a new era, the era of common sense and good reason had commenced, they soon dominated every branch of thought and people gradually began to justify and respect revolutionary movements. Intellectuals who knew nothing but humanitarian ideals felt the urge to join with the revolutionists. They gained prominence as leaders and philosophers of Socialism and before long the governments of countries, dominated by Jewry, were forced to discriminate between so-called political crimes and ordinary ones.

Murder in the name of Socialism (many other names have been used to define this doctrine of discontent) was being prosecuted with less severity. The hangman's noose, which always threatened the common criminal, was far removed from a political criminal and assassin if only he kept from shedding the blood of high officials.

Such was the order introduced also in Russia. Both in prison and exile, political offenders were given preferred treatment. Siberia, which for ages has been so generously slandered in the literature of civilized countries, indeed was a dreadful place for the common murderer or highway bandit. But political exiles, though removed from populated centers of civilization,

were quite unmolested and free to regulate their lives according to their own liking.

They sent and received mail, packages and money. The land was free and open. They could farm, hunt, or follow a trade if they were ambitious enough to do so. Political exiles of today, former "friends" and collaborators of Stalin, banished to Siberia by the Soviet dictator, claim that the Siberia of the Czars was a paradise in comparison with the Siberia of their Comrade Stalin.

A careful analysis of Stalin's career from his years in the Theological Seminary, discloses that he soon learned about the liberal treatment political offenders were given by the police. In the Seminary he stumbled into subversive revolutionary literature. Immediately he realized also that here was his chance to safeguard himself against the noose of the executioner, as far as that was humanly possible.

It is the realization of this fact that caused Stalin to become a revolutionist. At no time did he doubt that his membership in the Socialist Party would curtail his lusts for wanton murders, treacheries and villainous exploits. The Party, besides provoking disorders which usually ended in bloodshed, was also in constant need of money and Comrade Koba, the most efficient Kinto of his time, knew how to steal without winking an eyelash even if blood had to be shed to procure the loot.

Being uncivilized himself and very superficially educated, Comrade Koba as yet knew nothing of the comforts life could offer to people who possessed money. Whatever he needed for himself he always stole or obtained by extortion. Because of his lust for crime he had little desire for a life of luxury and ease. Strangely enough, whatever money and valuables he stole, he stole for fun and turned it over into the treasury of the Party.

Such disregard for money soon resulted in Comrade Koba becoming reputed as an "honest" and trustworthy Socialist who would never cheat the Party out

of any part of the loot he made. The leaders, who were always in need of funds, found that out very quickly. Soon Koba, the highly respected bandit leader of the Caucasian underworld, became a friend of the Russian Kuratovsky who was also close to Lenin. Comrade Koba's efficiency in filling the party tills must, therefore, be looked upon as the actual qualification which advanced him into the ranks of the inner circle of the revolutionary leaders.

The first political exploits of Comrade Koba were in no way impressive. He had helped to provoke a strike among the ordinary streetcar workers of Tiflis. The police, having learned that he had played a leading role in the uprising which, by the way, resulted in much unnecessary bloodshed, tried to imprison him. But he managed to flee to Batum, the coastal port of the Caucasus on the Black Sea.

For a better understanding of the world-wide revolutionary movement and the hidden hand of International Jewry in it, we must note here, that the port of Batum was the secret door through which subversive literature and class agitators were being smuggled into the Caucasus. Oil ships from European countries usually came here to load, and they left bales of revolutionary magazines and pamphlets, which had been printed in Paris, London or Berlin by Lenin, Trotzky and their international backers.

Not less illuminating is the fact that prominent biographers of Stalin have discovered, that Comrade Koba became a noted revolutionist only after he had reached Batum. There he was introduced to the Socialist Party circle which had been established among the workmen of the Batum oil refineries owned by the Jewish Rothschilds.

Readers who are acquainted with the career of *Trotzky-Bronstein, will have little difficulty seeing that here again the road toward revolutionary

* See the Author's book "Trotzky," price 25 cents, Defender Publishers.

notoriety of a man begins through a seemingly accidental contact with some Jewish firm or organization of world fame.

As stated before, the subversive parties as a whole, and particularly the fugitive Party leaders in foreign countries, were always clamoring for money. Unlike today, trade unionism was in its infancy. Whatever existed of it, was respectable and modest in its demands.

International Jewry, headed by cold-blooded bankers and tycoons, never hesitated to pay out millions when a revolution was to be started, or when some influential people had to be won over. In quiet times they always kept the subordinates in the revolutionary world conspiracy, the masses of intellectuals and criminals used as subversive coolies, on starvation wages. The occult masters would not let victims perish, but whatever money was needed to produce better conditions or to speed up work beyond the plans of the leaders, they had to procure themselves.

Lenin and Trotzky, like many other political exiles who crowded the back alleys of European capitals, never had a chance to lead comfortable lives before they came into power in Russia. They had enough, though, to idle their time away in various third class restaurants and less reputed clubs. There the demagogical debates and discussions usually revolved around plans on how to secure more financial help for themselves from the factory workers and their fellow conspirators in Russia and other countries.

As a result, the central committees of the revolutionary parties were also the brain trusts which devised various plans for extortion and robbery that were to be executed by their followers. One of the more dignified methods of robbing people consisted in securing the aid of some prominent intellectual or soft hearted but also foolish, society leader. (I just wonder to what extent this method is being utilized now in the United States.)

An author, artist, or philanthropist would be won

over to Socialism. His first duty was to contribute liberally out of his own income or fortune, and to solicit contributions from his friends. In most cases those who contributed had no idea where their money went. They believed it was supporting some worthy cause.

The Russian author Maxim Gorky was perhaps the most efficient intellectual who took vast sums from his admirers, to help feed Lenin and Company. Another who must be mentioned here was the famous singer Shaljapin. Personally he cared little about politics, and I have no positive proof that he has knowingly solicited funds for the revolution. Yet out of friendship to Gorky, and without asking what the money was needed for, Shaljapin contributed great sums for the tills of the Socialists.

Another favorite swindle was that of marrying young and good looking revolutionists to gullible girls and widows. The young husbands were expected to rob these victims of their fortunes and turn the funds over to their chiefs. It must be said, however, that Lenin and Trotzky were not so successful with this particular method. The young men selected to sacrifice their independence for the Party had to be trained for a life in luxury and comfort and in a number of cases they, after having succeeded in marrying an intended victim, preferred to forget their obligations to the Party and the real purpose of their marriage.

The third method, and the most efficient one, consisted in plain robbery and extortion. In this field Comrade Koba became the undisputed master among the revolutionists.

I shall mention only one such crime which he executed in those years namely, the slaying of the cashier and accountant of the Tiflis branch of the Russian State Bank on June 13, 1907.

The plot itself had been worked out in every detail by Lenin and Krassin. Comrade Koba was well known to them as a man capable of doing anything imaginable, and he was entrusted with the execution of the plot.

Being the much feared leader of Caucasian criminals and brigands, Comrade Koba had no difficulty in mobilizing helpers from the ranks of the Tiflis underworld. With them he prepared the details. Just as the two bank officials and their guards were driving from the post office to the bank building, bombs were thrown under the carriages, after which the bandits took 341,000 roubles (about \$171,000). No less than fifty dead and wounded people were strewn along the street.

From police records and later revelations of Comrade Koba's Party members it is easy to trace a very large number of such crimes back to him.

The money obtained in the Tiflis raid consisted of bills in large denominations. Nobody could dispose of any of them in Tiflis. It was, therefore, the financial masterbrain of the Party, Comrade Krassin, to whom Comrade Koba brought the loot. Some of it was sent to Paris, France, where no one less than the present President of the League of Nations and Commissar of Foreign Affairs of Soviet Russia, Litvinov-Finkelstein, was called upon to get rid of stolen bills.

Litvinov-Finkelstein was not lucky, though, in his attempt. He was at that time nothing but an ordinary receiver of stolen goods, keeping company with the revolutionists. The French police had good reason to keep close watch over this ill-reputed Jew, who at that time used the name Wallach. He was caught with the bills and had to serve a term in prison.

I am mentioning this incident merely to show what type of men the Soviet leaders are. It is necessary to call attention to the fact that the world today has come to a point where an ordinary Jewish receiver of stolen goods, a usually heartily despised by all fence, can become an honored guest in presidential mansions and a delegate to coronation festivals. Litvinov-Finkelstein is a living proof of this peculiar fact. He has been royally entertained in Washington, London, Paris and other capitals. And not only that—he has been made the head of an association of the world's leading democracies—the League of Nations.

The career of Comrade Koba, during the years between 1897 and 1917 could not but result in a number of imprisonments and exiles into the North of Russia or Siberia. Every one knew that he was the actual leader of criminal gangsters, assassins and extortioners, but he was never caught in the act of committing an actual crime. He thus succeeded in maintaining himself in the status of a "political" offender. As he had foreseen when still within the walls of the Theological Seminary, this saved him from the hangman on more than one occasion.

The available records of these times show that on at least one occasion he enjoyed the protection of influential people who were connected with the international bankers. In general it seems to be fairly evident, however, that Stalin had become subtle enough to let others put their necks into the noose, while he himself took all the credit.

Whenever in prison or exile Comrade Koba delighted in harrassing and persecuting other political convicts. Here, too, he soon would become the leader of the ordinary criminal elements and a study of his prison life reveals that he considered it great fun to provoke incidents harmful to others, especially to people who were of superior mentality.

He had only a vague understanding of things he read. No matter how he tried, he could not improve his intellectual background, nor grasp the meaning of anything that was not written in the coarsest language.

This inferiority compelled him to seek the company of morons and irresponsible vagrants. He was jealous and ambitious, however; not being able to compete with other political offenders in debates and discussions, he usually annoyed them in whatever way he could. Soon this became generally known and Comrade Koba was the most hated and feared man in every prison or exile colony to which he was sent.

Through constant collaboration with those who offered the best chances for an unrestrained criminal life, he became a follower of Lenin when the latter

began to edge away from the Socialist Party. Every Socialist not fully agreeing with Lenin's political philosophy became an enemy whom Comrade Koba persecuted relentlessly. He remained a most loyal collaborator to Lenin. Trotsky-Bronstein, on the other hand, began to hate Stalin as soon as he became independent of the latter's contributions to the party treasury. Previous to that time, Comrade Koba was regarded as a valuable member of the Bolshevik faction, for he was really a past-master in stealing and robbing. And money was always needed.

The city of Tiflis harbors numerous Armenians who occasionally clashed with their arch-enemies, the Mohammedans. As the two religious groups slaughtered each other, comrade Koba, (just how many of these Turko-Armenian massacres he himself has provoked can not be determined with certainty) surrounded by bands of cut throats called on rich members of the two warring parties to sell them his protection for large sums. Those who could not or would not pay, usually did not survive the pogroms.

My record would be incomplete if I failed to mention that on several occasions Comrade Koba went abroad to meet his master, Lenin. An attempt was made also, to send him through a school for Socialist leadership which had been organized by Gorky in the latter's residence on Capri on the Mediterranean Sea. But neither this opportunity to learn something, nor the life abroad, interested him. He returned to Russia as soon as possible to resume his life as a bandit.

Occasionally, during and after the revolution of 1905, he undertook other duties for the Party, such as nominally editing magazines, papers and pamphlets. Yet none of this ever satisfied him. He was much too uncultured for such tasks. His field was criminal activity and conspiracy, and he stuck to it until in 1913, when after having escaped five times from places of exile, he was again apprehended by the police.

This time he was banished into the village of Kureika, a place beyond the Arctic circle in Siberia—so

remote that nobody had ever before managed to escape from there. Here he remained until the outbreak of the revolution of 1917.

What sort of reputation he had achieved in these years of revolutionary activity can best be judged from remarks made by some of his Communist Party colleagues. Lenin himself has said that there was no deed base enough which Comrade Koba would not commit without winking an eyelash. Another of his later associates said that "in a respectable country a man like Stalin would not even be allowed inside a jail".

Stalin - The Double - Crosser

THE revolution in February 1917, which a Zionist faction of international Jewry had provoked in Russia, was a big surprise to Stalin and his master, Lenin, as well as to the rest of their adherents. Nearly every one of them was far away from the capital city of Petrograd, and had no part in overthrowing the monarchy. But the news of it spread with amazing swiftness. In no time at all, it reached the remotest corner of Siberia and immediately all exiles were crowding the trains going into the larger towns and cities of the European part of Russia.

Among those returning from exile was Comrade Koba, the bandit. Within a few weeks after the revolution had freed all political offenders and thousands of criminals, he reached his native Tiflis. To him the revolution was but another chance to return, for a while at least, to his old profession of banditry.

He found an altogether different city, however, when he re-appeared on the streets of his home town. The revolution had swept the Socialist Parties into power, and the members of these groups still remembered the shameful treatment they had received at the

hands of Comrade Koba. He thus found himself not only completely ignored but openly snubbed. People on the streets asked him whether he had come back to fill his pockets with some more loot.

The most irksome discovery made when he began to look over the city, was that his chances of organizing a band of cut throats for himself had gone. His followers of five years before had disappeared or joined other parties.

The freshly proclaimed republic, under Kerensky, was much too weak to maintain order, and looting or extortion had become an easy task. Elements which were in the habit of following the profession of banditry had no special need for a leader, and Comrade Koba soon found out that Tiflis had ceased to offer him the opportunities he was looking for.

People were openly hostile to him. The new rulers of the Caucasus published the story about his expulsion from the Socialist Party for robbery, thus making it known that the sullen exile was not worthy of the title "Martyr of Czarism" which at that time was considered a distinguished honor. Comrade Koba, they proved in their disclosures, was but an ordinary bandit; a criminal, who desired to resume his old profession as soon as he could find an opportunity.

Completely discredited in the eyes of his own Georgian countrymen, and utterly incapable of formulating any plan of action for advancing the cause of Bolshevism, Comrade Koba decided to go to Petrograd. His master, Lenin, had not yet arrived, but the Jew Kamenjev-Rosenfeld was in charge of Bolshevik activities—the one who became an early victim of Stalin's recent purges. Comrade Koba, having shed so much blood to obtain money for the Bolshevik treasury, was certain of a hearty welcome at headquarters. Kamenjev would not dare to refuse him the honors of which he was worthy in Communist ranks.

At the time of his arrival everything was in a chaotic condition in the city. The Communist Party, composed chiefly of criminal elements whom no other

political organization would admit into its ranks, had no visible influence whatsoever on governmental affairs or the general course of events.

Kamenjev-Rosenfeld was the official leader, but neither he, nor Comrade Koba had any definite political program to offer. All they were certain about was, that it was up to them to oppose every attempt to establish order in the country. They were certain also that their chief task consisted in conspiring against all revolutionary parties who endeavored to build up a new Russian government and to wreck, wherever possible, everything constructive that the latter had succeeded in doing.

As it happened, nobody within the Communist Party was a more experienced conspirator than Comrade Koba. Kamenjev-Rosenfeld, knowing very well that he himself was incapable of ruling the mob, immediately installed that Caucasian bandit as his equal. He and Comrade Koba took over the editorship of the Bolshevik daily, Pravda, published in Petrograd, aiming to stir up criminal passions.

Neither Stalin nor Kamenjev-Rosenfeld, were of sufficient importance to be noticed in those days.

When I myself arrived in Petrograd during the first week of the revolution, I at once made it my business to collect every paper published there. Among them was a copy of Pravda. Comrade Koba had not yet become its editor, but I remember well that the comparatively insignificant sheet was utterly repulsive in its contents. The language used was so illiterate that nobody but irresponsible fanatics took it seriously.

Both Stalin and Kamenjev were utterly incapable of defending themselves and their cause. Russia, in those weeks and months, was literally drowning in speeches poured upon the country by the brilliantly prepared Socialist propagandists and demagogues of Zionism. Neither of the two Bolshevik leaders was a match for any one of them, and the pair was about to give up the game as hopeless.

But the tide suddenly turned! April 16, 1917, Lenin

reached Russia from his place of exile in Switzerland. He came with definite instructions to wreck the provisional government, or any other government enjoying the support of the Rothschilds and the Zionist organizations allied with them.

American Jewish financiers, led by Jacob Schiff, had long since actively sponsored every move to undermine Czarism. They were now determined to defend their prospective prey against everybody challenging their claim for supremacy in matters pertaining to Russia. Rothschild Jews were behind Kerensky. Wall Street Jews were behind Lenin and Trotzky-Bronstein.

Instead of repeating long demagogical speeches or setting up an intricate program, Lenin came and condensed his doctrine into a few short sentences:

—Let's have a social revolution! Not a provisional government, but the Soviets must rule the country! All those who are poor must bear in mind that they have been robbed all their life, and they must rob back what in reality belongs to them!

Less than a month after Lenin's arrival in Russia, Jacob Schiff's special emissary, Trotzky-Bronstein, joined him and from then on Comrade Koba, whom Lenin nick-named Stalin, "the man of steel", had to step into the background. Trotzky, as all other political exiles who considered themselves educated intellectuals, despised the crude and clumsy Georgian. Nobody even thought of giving him any kind of responsible position to fill, seeing that they could do without him since their was no longer any need for robbing banks or post offices, he stepped back. He was satisfied with becoming the most subservient devotee of Lenin. But behind the backs of his leaders, he developed into the double-crossing evil spirit, of whom neither Lenin and Trotzky nor any of his numerous other enemies could rid themselves.

I would have to write a large biography of Stalin, to give a detailed account of his rise to power and the subtlety with which he managed to outsmart his many adversaries. The most outstanding one of them is the

one-time master brain of the Soviet regime, Trotsky-Bronstein. But there are about a dozen biographies in existence already, and I am interested chiefly in Stalin as a revolutionary character. I am therefore confining myself to facts which are generally overlooked by people who seek an explanation for Stalin's success.

First, we must keep in mind that in pre-revolutionary times Lenin and his cohorts had employed the unscrupulous Caucasian as their Party financier. With their full knowledge and consent Stalin had robbed banks, mail trains, and private people, and neither he nor those who benefited from his activities had ever cared how much blood was shed in these crimes.

Secondly, the Communist Party, not even dreaming that success was near, had also used Stalin as its strong man for fighting the political opponents, the Socialists. Had some of the despicable orders which Stalin received from the Bolshevik leaders become known to the world, it would have resulted in disaster for Lenin and his inner circle of associates.

Thirdly, Stalin, whom Lenin and Krassin had used so extensively, had become fully acquainted with the existing connections between the revolutionary leaders and international Jewry. He had been made a confidant. Krassin, the go-between for Jewish world financial interests and Lenin, was socially prominent. He was connected with a number of famous commercial firms, one of which was the German electrical trust, the Allgemeine Elektrizitäts Gesellschaft, in which the Jew Walter Rathenau was the actual ruler.

The above facts are ample in establishing Stalin's standing with his chief, Lenin. Together with his many collaborators the latter has often enough been in despair over what to do with the abysmally uncouth and vulgar associate. But never could they completely ignore the Tiflis Kinto and his pre-revolutionary works for the Communist movement. He might have talked or taken bloody revenge.

Everybody knew that there was no crime from which Stalin would shrink, and that he was never quite

alone. There were always equally villainous friends from the Caucasus at his side as personal aids. Jail birds and human devils, of course, but people who would not hesitate to cut even Lenin's throat if Stalin told them to do so.

Lenin was too much of an abstract thinker to recognize the danger Stalin presented, until the latter had strongly entrenched himself within the Communist Party. Trotsky-Bronstein was too conceited and self-confident to correctly appraise the qualities of the man whom he and other Bolshevik intellectuals despised and treated with contempt.

Stalin however pretended that he was unaware of his being considered a fifth wheel on the Bolshevik bandwagon. Yet he was one of the few who knew that his chief had to make him a member of the Central Executive Committee of the Communist Party, and this was all he needed to keep himself informed of everything that was going on within the sanctuary of Communism.

He, therefore, raised no objections when the intellectuals, or Lenin himself, failed to find him an outstanding position in the Soviet government. Shifted around from one to the other rather insignificant posts given him, he made it his business to remain a silent, inconspicuous onlooker, who stirred into action only when he was needed to vote for his master—Lenin.

I don't know how many of the Communist luminaries who later became victims of Stalin's treachery, have realized that the greatest mistake they ever made was in pushing Stalin around and into the background during the first years of the revolution. Had they given him a conspicuous position then, his ignorance and personal incompetence would have completely discredited him in the eyes of the Russian people and the world in general.

His failure would have forced him to seek refuge in his old profession, banditry, and I have no doubt that he soon would have become a victim of Trotsky-Bronstein's very efficient secret police. Instead they

tolerated their future executioner to sit in on all their important meetings where he tacitly observed how they wasted their time and energies in squabbles over theories and doctrinal principles.

Stalin's experience as a criminal conspirator had made a profound realist out of him. Doctrinal reasoning never interested him. Experiences from his earliest youth had taught him that he who strikes first and strikes hard, is master. All he ever saw in Marxism was an opportunity to lead an irresponsible life.

Now, when he saw how the intellectuals, who despised him and whom he hated for their conceit, were fighting among themselves over theoretical trivialities, Stalin realized that these people would never achieve their goal. To him it was plain that he, the ruthless gangster, could eventually become the supreme ruler of the country if he scrapped the artistically formulated Marxist platform and proceeded along lines of action which he had learned in his years as the Tiflis underworld captain.

Unlike Lenin, Trotzky, and other dignitaries of the Soviet government, Stalin, the realist, sensed that the actual backers and financiers of this revolution would never stand for too long an amateurish experimentation with utopian social reforms. He never has believed in Marxism or Socialism himself, and he knew very well that the revolution was but a screen to cover up the real purpose of overthrowing the Russian Czars, who had persistently refused to submit to the dictatorship of international Jewry.

When the above facts dawned upon Stalin he resumed his old profession: that of a criminal conspirator. He was certain that the masters of Lenin and Trotzky would ultimately give him their support if he showed them that he alone was capable of ruling with an iron hand; that he would satisfy himself with a despotic regime within the boundaries given to him—Russia.

From the early days of the Soviet program Stalin has, therefore, steadfastly worked toward this goal.

And he reached it when he exiled Trotzky-Bronstein into Turkey.

The first task was to find a key position for himself. It had to be a position which was inconspicuous. Yet it must be important enough to permit participation in every act of government. After some scrutiny he decided that the chair of the Secretary General of the Communist Party was the position from which he could observe and influence everything, and he got this post.

The Communist Party is the blood and nerve system of the Soviet government. Entrenched at the heart of the organization, Stalin not only knew everything that was going on, but learned to know every functionary of the Party, no matter where the latter would be, or what his tasks were.

His position made it easy for him to bestow favors on some, or to harm others who were in his way. As Secretary General he could easily mismanage things and blame others; alteration, forgery, substitution of documents, the copying and concealment of evidence which later might come in handy—all this was easily accomplished, and Stalin made full use of his opportunities.

Trotzky-Bronstein was, probably, one of the first to realize what a menace to himself and others the silent man of steel had become. Gradually Stalin became more bold and defiant, and at one time Trotzky was warned by one of the chief commissars of secret police, Menzhinsky. But it was then too late.

We have reason to assume that Menzhinsky, who later became head of Stalin's bloody G. P. U., merely warned Trotzky to watch his step and to abandon his ambition to succeed Lenin. But even if we accept Trotzky's assertion that Menzhinsky intended to save him and to start action against Stalin, Trotzky was in no position to do much against Stalin. He was equally guilty of looking jealously at Lenin's chair, and everybody knew it. Being a full-blooded Jew, he had very few friends among the Gentile population. Had he

started a too vociferous campaign against Stalin he would have attracted unwanted attention to his own aims.

In addition to that Trotzky-Bronstein had his hands full in carrying on the civil war. To him it seemed most important to remain master of the Red Army. Yet he failed to realize that his constant absence from the Bolshevik headquarters brought it about that he could never know who was allied with his enemy within the Political Bureau, the sanctum sanctorum of the Central Executive Committee of the Communist Party, of which Stalin was also a member.

Furthermore, Stalin at that time already had secured the blind obedience of the Army Commander Voroshilov, who later became his Commissar of War. Both Stalin and Voroshilov had no education to speak of, and, therefore, bitterly hated people who were unable to cover up intellectual superiority over them with subservient submission to their rule.

On the other hand, neither Lenin nor Trotzky or any of the other intellectuals of the Soviet government were in position to accomplish anything without the aid of men of such character. These alone, being experienced leaders of the criminal type, could control an army of bandits and people pressed into service against their will.

Trotzky openly admits in his autobiography that he would have liked to court-martial both Stalin and Voroshilov. But Voroshilov commanded the army which was operating against the Cossaks, while Stalin saw to it that he as well as others, would not take Trotzky's commands or denouncements too seriously. Had the latter treated either one of his foes as he treated so many others who were of no interest to Stalin, there would have been an immediate mutiny within the army and the Communist Party. Trotzky knew this only too well. As soon as he realized that Stalin, whom he had so often treated contemptuously, was far more dangerous than he had thought it possible, Trotzky tried to build up what seemed to be a

powerful opposition against his double-crossing colleague in the Political Bureau.

Stalin, however, possessing the instincts of a ruthless Caucasian band leader, was far superior when it came to picking the men he needed to aid him in his rise to dictatorial powers. With the exception of the group of Jewish intellectuals, which I shall mention farther down, they all were men who had but little interest in Marxism or other utopian ideals.

I personally met one of Voroshilov's and Stalin's friends when the latter conquered the Crimea in 1920. Today he is Stalin's "general" Dybenko. At the time I had to deal with him he was but a "comrade commander", leader of a division of "irregular" troops and marines.

Dybenko himself is a sailor. All he cared for was conquest and honor. His army consisted of men interested only in looting. An hour of conversation with Dybenko was sufficient to find out two things: he was not at all impressed by the fact that he had to serve under a Jew, the Commissar of War, Trotzky-Bronstein, and, that he, and others like him would eventually make very shrewd, hard hitting bosses. But they could never become reformers interested in the advancement of Marxian principles.

Another man who today is one of Stalin's most trusted army commanders is Marshal Bluecher. Historians, for some reason, overlook the fact that he was commander of Trotzky's fifth Army. (Trotzky himself does not mention him at all in his autobiography.) This army at that time cooperated closely with Voroshilov. Not less interesting is the fact that Marshal Bluecher is a Jew whose alias was formerly Galen. His real name is Chesin.

The group of Jewish intellectuals to which I have just referred, was causing no special concern for Stalin. Men like Kamenjev-Rosenfeld, Zinovjev-Apfelbaum, Lunatcharsky and their equals would change their allegiance with the wind. They were always creeping up to the man who seemed to be on the winning side in

this political game, and Stalin knew that he could do away with them whenever he ceased to need them in his intrigues.

There gathered another group of Jews around Stalin, however. (This faction produced Lazarus Mosesson Kaganovitch who later became Stalin's father-in-law.) L. M. Kaganovitch hails from the White Russian provincial town of Gomel. He is what the world has come to know as a "Polish" Jew. Primitive, and in no way refined like the western European representative of his race, yet by no means inferior when it comes to shrewdness and subtlety in taking advantage of opportunities.

With Lazarus Kaganovitch came his brethren. All of them being shrewd and realistic business men, they soon swung themselves into the saddle which Trotsky-Bronstein had to vacate. Especially after such men of action as Marshal Bluecher and another Jewish "general" Gamarnik, had definitely sided with Stalin.

Conditions within the Communist Party were not different from those of the Red Army. Cultured and honest people refused to cooperate with the Bolsheviks, and the Soviet civil administration had to be recruited from the ranks of the least capable and least trustworthy elements.

These rapidly despoiled the country. The Central Soviet was, therefore, finally forced to make an attempt to bring some degree of order into the national chaos which existed. Anarchy had to be halted; local authorities had to be reprimanded and prosecuted, if they refused to obey orders from above.

All this was very helpful to Stalin. Being Secretary General of the Party he knew who was dissatisfied, and why. He handled matters so subtly that people became obligated to him. Everyone knew that Stalin was acquainted with all the good and bad deeds of every important Communist functionary; that he could break a man's neck whenever he felt like it. It was in this way that Stalin gained a far greater

power over the Communist Party than Lenin or any other man in Russia.

As head of the Soviet government, Lenin lived only a few years. In his last hours he realized that in Stalin he had raised a man who would not hesitate to eliminate every one who stood in his way.

Some historians report that Lenin, while on his death bed, dying of social disease, tried to free the Communist Party of Stalin's grip. But he was too late. We are quite certain that Lenin, had he lived, would have had to submit to Stalin, or the latter would have treated him like he treated other close friends and collaborators.

What everyone but Stalin's present cohorts had overlooked, during the years when he conspired against everybody within the Central Executive Committee of the Peoples Commissars, was, that those international forces which had set up the Soviet regime, expected to get something out of Russia. The country had to have a leader who was unscrupulous and strong enough to ruthlessly exploit the land and its people for the sake of International Jewry. That Stalin is today completely surrounded by Jews, everyone knows. His wife is a Jewess.

Stalin - The Terrible

MORE than ever before, the world today is trying to find an explanation for the fact that Stalin could become the unchallenged dictator of the Soviet government, as well as the leader of all Communists allied with the Third Communist International.

Even those who realize that Jewish Internationalists are at the head of the whole Marxist conspiracy, are puzzled, because among Stalin's victims killed of late, are quite a number of prominent Jews. It seems

to me, however, that a solution will be found much quicker if we analyze the question from a somewhat different point of view than the one usually taken. The deep mystery which shrouds almost everything that goes on around Stalin, makes it impossible to produce documentary evidence. But if we compare certain conjectures with known facts we will find our reasoning to be correct.

If we go back into history and look at the various European revolutions which have taken place during the eighteenth and nineteenth centuries, we find that all of them were stepping stones toward more centralized power for the occult groups which control the financial wealth of the world. The Russian revolutions of 1905 and 1917 were no different from the others, as far as causes and motives are concerned. Yet, compared with France and other European countries, Russia was a vastly bigger and richer prey. For years several Jewish factions have bitterly fought among themselves for the control of the country and its resources.

Trotsky's victory in 1917 enthroned the German-American Jewish block headed by Jacob Schiff and the Warburgs. Their financial foes, the Rothschilds and allied groups were finally compelled to come to terms with their rivals. United again, on August 14, 1929, they formed the World Jewish Agency, which was to accomplish two tasks:

First: The Jewish "Fatherland", Palestine, had to be reestablished as an independent country. The purpose of this was to satisfy the orthodox groups who still believe in the Biblical destiny of Israel and feel that such a destiny will become a reality if Palestine is restored to the Jews.

This belief, though not shared by many of the most prominent leaders of Jewry, is very convenient for the making of plans of their own. Strategically Palestine is marvelously located. The country, if established as a world power with at least equal rights in the council of the nations, can eventually exert pres-

sure on all countries by securing a hold on the corner of the world where three continents, Europe, Asia and Africa, meet.

Second: There are Jewish factions which believe in the Talmudic tradition that the Jews are to dominate the world by controlling its wealth and governments. These seek to bring about this status by outwardly associating themselves with other races and nationalities. This task can be accomplished only if Jews are given equal and superior rights with others.

The Jewish Internationalists see the only solution of the "Jewish Question" in the Jewish control of the governments of the world. Being an international race, they naturally work toward the establishment of a world system of government. Zionism and Communism are their two main instruments for attaining such power. The International Jew does not believe that his people have failed to live up to their spiritual mission; he does not believe that their true Messiah has been rejected; he does not believe that they have replaced their Jehovah with the Golden Calf, and that for these reasons, the Jews have become the curse of the world. Neither does he believe that they will solve their Jewish problem only by abandoning completely their present theories and returning to the spiritual ideals of the Bible.

Turning back to Soviet Russia, we will do well to bear in mind that in February 1929, about a half a year before the Jewish World Agency was organized in Switzerland, Trotsky-Bronstein was deported from Russia. Stalin had well prepared the scene for this humiliating treatment of a trusted agent of world financial interests. The real cause of Trotsky's fall in Russia, however, was his failure to live up to the expectations of his international masters.

Under the rule of Lenin and Trotsky various experiments had been carried out. The civil war had brought Russia to the brink of extermination and the world had to step in and feed a country, which up to then had been feeding Europe. This was extremely

costly, and the international financiers, who intended to exploit Russia's wealth, were the last ones who liked to add more millions to the huge sums they had already spent on the revolution and civil war. Lenin and Trotzky were expected to do something to help themselves, and to begin to repay the bankers.

The result of these demands was the New Economic Policy which Lenin proclaimed in 1921. This policy restored some freedom to the people. It was to make the country self-supporting and fit for exploitation by foreign capital. Trotzky-Bronstein was made the chief of the Foreign Concession Department of the Soviet government.

But neither Trotzky, the recent dictator of the Red Army, nor Lenin himself were capable of reestablishing any sort of discipline within the Communist Party, which also was the administrative machine of the country. American, English, French and German concerns secured concessions in Russia. But they soon realized that this amounted to throwing fresh coins after bad money. The self-opinionated leaders in Moscow were not capable of even establishing a resemblance of order within the country. While Trotzky was promising the Jewish bankers great profits, local Soviet authorities did all they could to hinder the program. Probably the dyed-in-the-wool Communists thought that they were expected to take Marxism seriously. Some of them, especially certain Jewish intellectuals, thought that by having the whole Russian population under their thumbs, they were capable of putting over some ideas of their own, different from those which had been sponsored by their rich brethren.

There were others, however, who looked at things realistically. They knew the powers which were responsible for the successes of Bolshevism; they knew also the weaknesses of the leaders of Bolshevism. These gathered around Stalin, the cynic, whose own rude brutality and mastery of tyrannical regimentation qualified him to rule the primitive hordes of the Bolsheviks.

The New Economic Policy and Trotzky's scheme to sell out Russia piecemeal fashion, had failed. The originators and sponsors of these schemes had discredited themselves in the eyes of the world of finance, and were therefore dropped, at least as far as the restoration of Russia was concerned. The occult masters of Bolshevism had become cautious, and they insisted that the man at the head of the country should also be able to control it. To such a man they were willing to give free reign as long as he exploited the country for their benefit.

Stalin was well acquainted with all these facts; and he lived up to his well deserved name of Stalin—The Terrible.

One of his first steps was to enforce the collectivization of Russia's agriculture. His Jewish chief of the Secret Police, Yagoda (his real name is Jehuda) accomplished this by slaughtering thousands of farmers and exiling millions of others to prison camps where they were compelled to open up new regions for future exploitation.

The immediate result of these reforms by Stalin was a number of years of famine. Yet at that time, little attention was paid to the suffering of my native people. The world satisfied itself with the explanation that only those were starving to death who refused to submit to the new order in Russia. As far as the Soviet government was concerned, the multitudes who were killed or died of hunger were but so many less people to feed. The main thing was that the government thereby simplified the confiscation of crops it needed for exports and for feeding the industrial workers, as well as the Soviet Army and ruling bureaucracy.

Hand in hand with the collectivization of the farms went the industrialization of great deposits of natural wealth. Foreign banks and syndicates, seeing that grain and other products were beginning to flow out of Russia even in a year of most bitter famine, began to finance Russia's imports of machinery and industrial supplies. Especially mining machinery and

supplies for the reconstruction of the oil industry were imported, and all of these industries started to produce wealth which found its way back into the Jewish hands which controlled Stalin's international credit.

With an iron hand Stalin enslaved also the industrial workers and the rest of the population. One Five Year Plan after the other became the supreme law of the land. Space is far too limited to show the fallacies of such compulsory industrialization of a country. But this caused little concern to Stalin. An all around sane and efficient industrialization of Russia is the last thing Stalin and his supporters want right now. They are seeking to establish a mighty arms and amunition industry, but the rest can very well wait.

Russia, today, is to be exploited to the utmost. It is to repay the International bankers the tens of millions which have been spent on its ruin. It is also to repay the billions which the Czars borrowed through the foreign banks. Not to the bond holders, of course, but to the banks and bankers who floated the bond issues; and not by redeeming the valueless paper of Imperial Russia, but by letting them reap a golden harvest as brokers for everything the sweat of 160 million Russians can produce from the soil of their country.

Everything of the above, and more, Russia is doing today. While I am writing these lines over six millions innocent people are busy producing copper, gold, coal and oil; also grain and lumber (I am referring now only to those who have been condemned to forced labor; all the rest of Russia's population is doing the same, but some receive a little personal benefit from their work) all of which is taken by the Soviet government. They are watched closely by military guards, and receive two pounds and less, of bread as their daily pay. Stalin's Jewish directors of the various commercial and industrial Soviet trusts then pass this wealth of the country on to the Internationalists who control world commerce and finance.

I could produce pages and pages of names of Jewish directors of key industries and vast agricultural

enterprises in Soviet Russia. Then I could add many pages with names of Jewish controlled firms in other countries, which are the chief beneficiaries of Russia's foreign and domestic trade. But that would burden this booklet.

This I wish to emphasize, however, that under Stalin, every citizen of Soviet Russia has become an absolute serf of the State. Humanity, like agriculture and industry, has been collectivized and forced to become a living mechanism to produce gold for the International hierarchy. The Soviet State has been made respectable in the eyes of a "broad minded" world. It is now a wonderfully productive country for the plotters and agents of revolutionary social reforms. These conspirators are the ones who draw their strength from it.

The world has paid little attention to the fact that the bloody Soviet Caucasian, Stalin, The Terrible, has murdered and starved people to death by the millions. Our many liberals and "Friends of Soviet Russia" have had very little to say about Stalin's decree of April 8, 1935, in which he introduced the death penalty for children from twelve years upward. (For theft, etc.; children roamed around homeless, by the millions. They simply had to steal and to rob, if they didn't want to die of hunger.)

Neither have critics outside of Russia said much about the frightful law of June 8, 1934. This law deals with crimes against the State. "Shooting—with confiscation of property" is the penalty for all who are found guilty of treason, espionage, etc. This includes "running or flight over the frontiers". Official accounts of the many executions which have taken place lately show, that under "frontiers" the courts do not merely understand the fighting lines in war time, but the borders of the country. A citizen caught fleeing abroad is treated according to this decree.

But not the offender alone becomes a victim of this inhuman law. Excerpts from the decree read:

"In the event of one of military age escaping

abroad, the adult members of his family, if they by any means cooperated in the attempt or act of treason, or only knew about it and failed to report to the authorities, are punishable by imprisonment of from five to ten years, with confiscation of all their property.

"All the other adult members of the traitor's family, who at the moment of the commission of the crime either lived with the miscreant or received his support, are punishable by loss of all citizen's rights and five years exile to the remote regions of Siberia."

If we analyze the above parts of this law we can readily understand how easy it is to torture suspects into "confessing" to all manner of imaginable crimes, especially if they are given hope that by so doing they can save their wives, parents or children. All we need to remember are Lenin's own words: "TRUTH IS A BOURGEOIS VIRTUE", and as such it should be fought by any honest Marxist, and now we have all that is needed to rightly appraise the recent Moscow trials and strange "confessions".

The significant part of Stalin's purge is not the shooting of scores of prominent Bolsheviks. This merely proves that a divine hand of justice still avenges crimes against humanity. But, as far as the civilized world is concerned, the execution of a comparatively small number of former henchmen, has stirred the world much more than the death of millions of men, women and children who have been starved and tortured to death by Stalin in the ten years of his absolute dictatorship.

Let us look at Stalin's purges and see what we can discover!

First of all it should be kept in mind that Stalin began to crack down upon his former associates at about the time Hitler became an important political factor in Germany. Up to then he was content with mercilessly exterminating that part of the Russian population which resisted the giving up of their property. However, when Hitler rose to power in Germany, the Jewish Internationalists stood aghast. The seem-

ingly impossible had happened! A man had arisen who had declared war on them! And, still more serious, this man was rapidly gaining strength!

This fact alone has much to do with the whole chain of recent events in Russia. Stalin had to make immediate and drastic changes in all of his policies.

Those who refused to blindly obey his orders, no matter how close they were to him, had to be "liquidated", as Stalin calls his executions. Some of those who failed to realize this, happened to be members of the government and former friends of Lenin, who knew too much about what had gone on behind the impenetrable walls of the Kremlin. Therefore the only safe way to preserve secrecy was by the death route.

Even a superficial study of developments in Russia discloses that up to the time Hitler became the talk of the world, Stalin and his backers were in no special hurry to risk hostile criticism. Russia as a whole was beginning to pay very handsome dividends, and it was gradually increasing its payments. The Internationalists were satisfied.

But Hitler's success in Germany encouraged opposition to Communism throughout the world. It was very clear that a war to the finish had been declared, no matter what form it might take later. Stalin and his associates suddenly became not merely the gold mine for the bankers, but the principal military defenders of Jewish rights and freedom the world over. It became vitally important, therefore, that Soviet Russia should cease to be the bad boy of the family of nations. It had to become one of the great political powers and Comrade Litvinov-Finkelstein was made the head of the League of Nations.

This sudden and complete change of Bolshevik attitude toward the League, which for years had been so freely blasphemed by Stalin and his friends, drove the first effective wedge of discord into the ranks of the leading Soviet functionaries. Not all of them, and some of these were Jews who had made up with Stalin after they had seen Trotzky-Bronstein fall into

disgrace with his bankers, could quickly enough reconcile themselves with such radical changes; they began to grumble. It was this grumbling which gradually spread into the ranks of the Communist Party, and was heartily welcomed by the masses of intellectual and professional white collar workers who toil under the lash of their Jewish directors.

(One of the very deliberately suppressed facts about Soviet Russia is, that all of the country's non-Jewish population, regardless of race, faith and nationality—excepting, perhaps, the Armenians—has become fiercely anti-Semitic.)

A complete reversal of Communist attitude toward capitalistic democracy was not enough. Stalin got orders to consolidate his military strength. Up to that time his secret police, the G. P. U., had been an independent unit by the Jew Yagoda-Jehuda. Even the supreme war lord Voroshilov and his staff were spied upon by Comrade Yagoda's agents. Such a status provoked antagonism and rivalries, and Stalin was told to unite the forces under one command. On July 10, 1934 he formed a military collegium with Marshal Voroshilov at its helm. Comrade Yagoda, without being actually demoted, was shorn of his powers.

This seemingly purely military reform was followed by a very significant event. Less than five months after the factual demotion of Comrade Yagoda, Stalin's trusted Collaborator Kirov was assassinated in Leningrad. It was the first assassination since Stalin's rise to power, and we can safely conjecture that it was the only one Stalin's opponents have ever planned. There are persistent rumors that the formerly all-powerful Comrade Yagoda had purposely failed to prevent the crime.

The fact that scores of Yagoda's subordinates had to pay for this blunder with their lives strongly supports the above theory. Yagoda himself later fell into complete disgrace, and well informed sources assert that he too was secretly executed. It is said that Stalin deemed it unwise to have him publicly tried or to publish his secret execution.

To Stalin the assassination of his "friend" Kirov was more than opportune. First, the Caucasian despot felt that his regime was threatened by a growing opposition within the ranks of his aids. He needed a good reason for humbling them.

Secondly, Stalin's occult backers, confronted with the growing strength of Fascism, were insisting that he not only consolidate his military strength, but also increase the efficiency of Russia's war industry and transport. In case of war, Germany, Italy and Japan might interrupt communications with Russia. The country had to be made independent of military supplies from abroad.

Every discord within the country had, therefore, to be ruthlessly eradicated. Stalin was given absolute control, if only he established and maintained a firm and dependable regime.

His own fate was thus closely tied up with his capability to suppress all opposition. And the despotic element in him did not have to look around for methods which would prove his ability to rule with an iron hand.

Concurrently with all the above developments, a universal propaganda against Germany was launched by International Jewry. Whether Stalin was told so, or whether he did it of himself, is unimportant, but he tied up the liquidation of his opponents and foes with the anti-Fascist drive. The execution of any one (be he Jew or Gentile, ordinary Communist or distinguished Party leader) became pardonable because the miscreant had been caught "plotting with Hitler". Even the honestly anti-Communist Jew and his liberal friends among the Gentiles came to the point where they merely sighed resignedly each time they learned that another dozen of highly esteemed Soviet officials had been shot for selling themselves to Fascism.

Stalin's first purge, his revenge for the death of Kirov, drove all opposition to cover and comparative calm was restored. Once more the impossibility to industrialize a country by mere force began to be felt.

The mechanization of the Red Army and agriculture was not progressing rapidly enough.

This again challenged the personal security of the dictator. Was his revenge for the assassination of a friend sufficient or would other steps be necessary in overcoming a growing, passive resistance within the country? A passive resistance which had sprung up rather spontaneously; produced not by the plotting of some secret forces, but by a realization that the revolution had been betrayed completely by those in power.

The outbreak of this nation wide resistance and the general apathetic unconcern in regard to progress, was more dangerous than open hostility and opposition. It had to be broken down as quickly as possible. For in the meantime the Third Communist International had launched the Spanish revolution that needed the help of Stalin's war industry.

(Moscow's hand in Spain and China are themes which must be treated independently. Here I can mention merely that there exists a wealth of evidence which shows that the Communists began to prepare the present revolution in Spain as far back as 1922.)

The Spanish revolution became the first open contest between Fascism and Communism, and it gives an opportunity to see Stalin in his real Asiatic ferocity. Beginning with the liquidation of the original party of "Old Bolsheviks" (the Kamenjev-Zinovjev group) he sweeps the country with a wave of terror which affects not only the mass of Russia's population, but also the ruling classes. Within less than a year, over 600 government and industrial officials have been publicly executed. Many more have simply disappeared, and thousands have been imprisoned and exiled.

Among them are all those against whom Stalin has had a personal grudge; as, for instance, the Tiflis group of former Socialists which included Lenin's friend Mdivani. Stalin did not forget that nearly three decades ago these men expelled him from the Socialist Party for robbery.

It would be wrong to assume from the above facts

that Stalin is a dictator powerful enough to kill all of his adversaries. Those whom the occult powers behind Stalin wish to save for some unknown reason or purpose, are still alive. They are either in prison or exile; others, like Trotzky-Bronstein, live in foreign countries. Stalin's arm is long enough to have a man like the Russian Navashin, an apostate Communist who knew too much, murdered in broad daylight on a populated boulevard of Paris, France. When it comes to men like Trotzky-Bronstein, Radek-Sobelson or Sokolnikov-Brilliant, however, he is powerless.

What the ultimate fate of Radek-Sobelson and Sokolnikov-Brilliant will be remains to be seen. Both have confessed that they were as guilty, and more so than any of their fourteen comrades who, together with the prominent commissar Pyatakov, were shot February 1, 1937. What we know, though, is that both Radek and Sokolnikov are prominent members of the lodge "The Star of the North", which is closely affiliated with the certain Jewish lodges of Paris. We also know that Radek-Sobelson is a person important enough that a man as prominent as Dr. Walter Rathenau, the Reich's Foreign Minister who concluded the Rappalo agreement with the Soviets personally went to see Radek in prison years ago when an overzealous German police had arrested him for plotting with the German Communists. Not less significant is the fact that these French lodges have one of their leading members keep a close watch over events in Moscow. Right now this person is reported to be the ambassador of Finland, Mr. Holsti.

The above, I am sure, will suffice to show what type of a man Stalin, The Terrible, actually is. If we consider that even today, after nearly forty years of revolutionary activity, he has all his speeches and articles written for him because of his incapability to acquire a more thorough elementary education; that he has refined his speech and manners only enough to meet foreigners on rare occasions (he is noted for his vile language and mannerless behavior when among his associates and friends) we can safely accept the

report that the occult forces which utilize Communism to achieve their ends, have found in Stalin the master despot who alone is capable of enforcing their will and commands. Stalin is a primitive Tamerlan, who finds fiendish delight in demonstrating that he, the erstwhile Kinto of Tiflis, is qualified to rule over 160 million Russians and millions of other Communists and sympathizers throughout the world who have become his subjects through their affiliation with the Third Communist International.

We can also visualize what would become of the world if Stalin and his Soviet Russia ever succeed in gaining power in other countries, like they did over a part of Spain. Stalin himself proclaimed as late as March 29, 1937 that Soviet Russia would not be safe as long as there existed other Capitalist countries. A Communist regime can not cease, therefore, to undermine conditions in countries which are not united with the Soviet Union under Stalin's Red Banner.

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